

THE ROLE OF PANCASILA IN RAISING GENERATION Z'S RELIGIOUS AWARENESS

Muhammad Harkim Novridho¹, Rizal Al Hamid²

^{1,2}State Islamic University Sunan Kalijaga Yogyakarta.

^{1,2} Jl. Laksda Adisucipto, Papringan, Caturtunggal, Kec. Depok, Kabupaten Sleman, Daerah Istimewa Yogyakarta, 55281, Indonesia.

Email: 21105010029@student.uin-suka.ac.id¹, rizal.alhamid@uin-suka.ac.id²

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Abstrak

Artikel ini membahas tentang peran Pancasila dalam meningkatkan kesadaran beragama Generasi Z di Indonesia. Tujuan penelitian ini adalah untuk memahami fungsi Pancasila sebagai kerangka kerja untuk menjawab tantangan terkait agama yang dihadapi oleh Generasi Z. Penelitian ini dilakukan sebagai respon terhadap kebutuhan untuk menjaga keharmonisan antara agama dan ideologi dalam masyarakat yang hidup di tengah keberagaman agama. Metode penelitian yang digunakan adalah kajian pustaka yang melibatkan pengumpulan dan analisis berbagai literatur yang berkaitan dengan topik ini. Temuan penelitian ini mengidentifikasi lima dimensi utama dalam peran Pancasila, yaitu Ketuhanan Yang Maha Esa dalam keberagaman agama, kemanusiaan yang adil dan berbudaya dalam memerangi radikalisme, persatuan Indonesia dalam menegakkan komitmen bangsa di antara umat beragama, kerakyatan yang dipimpin oleh hikmat kebijaksanaan dalam permusyawaratan/perwakilan dalam menjaga nilai-nilai kerakyatan umat beragama, dan keadilan sosial bagi seluruh rakyat Indonesia dalam melestarikan nilai-nilai akomodatif terhadap kearifan lokal.

Abstract

The article discusses the role played by Pancasila in enhancing the religious awareness of Generation Z in Indonesia. The aim of this research is to comprehend the function of Pancasila as a framework to address the challenges related to religion faced by Generation Z. This study is conducted in response to the necessity of maintaining harmony between religion and ideology in a society living amidst religious diversity. The research method utilised is a literature review involving the collection and analysis of various literature pertaining to this topic. The findings of this research identify five main dimensions in the role of Pancasila, namely the Oneness of God in religious diversity, humanity that is just and cultured in combating radicalism, the unity of Indonesia in upholding the commitment of the nation among the religious community, democracy led by the wisdom of deliberation/representation in maintaining the values of the religious community's democracy, and social justice for all Indonesians in preserving the accommodative values towards local wisdom.

INTRODUCTION

Pancasila is the fundamental principles that serve as the foundation and guide for the life of the Indonesian nation. The values of nationalism contained in Pancasila must be conveyed to our next generation. Pancasila cannot be separated from the existence of the life of the nation and state. The importance of Pancasila as a guide to life is increasingly relevant, especially among generation Z who tend to pay less attention and only memorise it without implementing it. Increasingly strong globalisation has resulted in some people even losing a basic understanding of the meaning of Pancasila as the basis of the state. Supposedly, Pancasila should be placed as an ideology and guide to guide the life of the nation (Wijayanti et al., 2022).

Generation Z, which is the current generation, has distinctive characteristics. They grow and develop in an era of rapid information, including the flood of information on religious issues. The tendency to misinterpret information in digital content can lead them towards fanaticism that leads to radicalism or the fading of this generation's religious beliefs (Hasanah & Huriyah, 2022). Of course, Pancasila plays a central role as a guideline for Generation Z in carrying out their religious life in this country.

Today, the growth and development of religion seems to have reached a peak but is now slowly facing a decline. Inter-religious relations are becoming increasingly complicated as conflicts arise between adherents of various religions, intolerance, radicalism, and even blasphemy, especially in cyberspace where the majority of the Z generation lives. Conflicts, blasphemy and violence that occur under the pretext of religion give the impression that religion is nothing but a source of problems in this country. In fact, this is contrary to the mission of all religions that teach their followers to love, appreciate and respect each other.

In addition, often the sacred values of religion are deliberately confronted with the noble values of Pancasila. Religious believers are often faced with the dilemma between following the Holy Book or Pancasila. As a result, religion becomes a matter of debate and confrontation with the state, which disrupts our unity as a nation living in religious diversity. Relationships between religions, religion and Pancasila, and religion and the state become disharmonious. This type of disharmonious relationship can threaten the unity of the Unitary State of the Republic of Indonesia (Kopong 2021).

The assumption that Pancasila as a state ideology is incompatible with or even contradictory to religious teachings. This then leads to discussions and socio-political movements that propose replacing Pancasila with a religion-based ideology. To overcome this confrontational paradigm problem, religious communities in Indonesia should be able to take a moderate attitude in responding to Pancasila as a state ideology, which is basically not a theocracy, but also not a secular state. To achieve a moderate religious social attitude in responding to Pancasila as a state ideology, is not an easy task. It requires a paradigmatic realisation that Pancasila contains universal values that can act as an integration tool amidst the diversity of life of religious communities in Indonesia (Islamy 2022).

RESEARCH METHODS

This research is qualitative in nature and focuses on the literature study method. The desk study method involves collecting data from various library sources such as books, journals, as well as the process of reading, recording, processing, and analysing existing materials (Religus 2023). The sources used in this study are related to the literature that discusses the value of Pancasila and the religious awareness of generation Z.

In the analysis process, this research collected various accurate literatures or texts, both from primary and secondary sources, as well as other sources. Then, this literature is arranged in accordance with the research objectives, and a detailed description of each piece of literature found, as data that will be used in the analysis process. Furthermore, the results of this analysis will be analysed and interpreted to produce new concepts that can be easily understood and are relevant to the focus of the research discussion.

RESULTS AND DISCUSSION

This research tries to see the role of Pancasila values can have an impact on increasing the religious awareness of Generation Z, this will certainly be interesting to study further considering that currently Generation Z as a generation that is predicted to be the golden generation, should be even though living in the era of the onslaught of information flow, Indonesian youth must still uphold the

values of Pancasila and religion. As far as the author's tracking, there are not many studies that specifically discuss the role of Pancasila in increasing religious awareness that contains faith or how to practice religion in the midst of a multicultural society. However, there are some written works that can be used as a reference to continue previous research that touches on this subject, including:

Research written by (Azzahra Shakila Meisa Putri, Resi Setiawati, and Widodo 2022) with the title *Implementation of Pancasila Values in Generation Z*. Broadly speaking, this research discusses an effort to be able to instil the value of Pancasila in generation Z and the impact if the value of Pancasila is not present in this generation. Here the author also seems to start by describing the behaviour of generation Z and the challenges in dealing with this behaviour. This research has quite coherently described the Z generation and the application of Pancasila values, it's just that in this research there is no implicit link directly to the issue of religious awareness.

Research written by (Hasanah and Huriyah 2022) with the title *Radical Religion: Dualism in Expressing Religious Awareness and Piety*. The focus of this research lies on generation Z and issues regarding radicalism. In the discussion, it is not found regarding its relationship with Pancasila.

Research written by (Kopong 2021) with the title *Menalar Hubungan Agama, Pancasila Dan Negara Dalam Membangun Moderasi Beragama Di Era Disrupsi Digital*. This research discusses patterns of interreligious relations, religion and Pancasila, religion and the state, as well as ideas about religious moderation in the era of digital disruption. This discussion has touched on the relationship between Pancasila and religious awareness, but the discussion is not too focused on generation Z and religious awareness here only focuses on the idea of religious moderation and does not mention how religion can still exist and be accepted/believed by generation Z itself.

The author makes the above research as a reference sample to conduct a study which as far as the author's observation can be said to be different in the focus of the discussion and tends to be new.

RESULTS

1. Generation Z Characteristics And Pancasila Values

Karl Mannheim first introduced generational theory through his book entitled "The Problem of Generation". This theory states that individuals will influence each other and form characters that tend to be similar because they face and pass through the same social historical events. In other words, individuals who experienced World War I will have a different character from individuals who experienced World War II, and so on. Based on this theory, American sociologists then classified humans into several generations based on their year of birth, such as the Depression Era Generation, World War II Generation, Post-WWII Generation, Baby Boomer I Generation, Baby Boomer II Generation, Generation X, Generation Y or Millennials, and Generation Z (Gazali 2019).

There is often a mistake in categorisation when we assume that every individual born in a certain year automatically belongs to a certain generational group. For example, we might assume that everyone born between 1977 and 1995 is part of the millennial generation. However, this is a mistake because this categorisation is based solely on birth year and does not take into account the socio-historical influences that shaped their characteristics. Generational divisions should be based on the socio-historical influences that shaped them, hence a person born in the same time frame in a different country can have very different characteristics. For example, an individual born between 1996 and 2010 in a very backward rural area will have different characteristics from an individual born in a developed city. This is because the socio- history that shaped them is different. In other words, the division of generations should not only be based on the year of birth, but should also consider the socio-historical influences that shape them (Gazali 2019).

Therefore, in dealing with the challenges faced by Generation Z, the first step is to understand the characteristics of this generation. To describe Generation Z, it is not enough to simply refer to their year of birth, but also to pay attention to how socio-historical influences shape their characteristics. One very strong characteristic of Generation Z is the dependence and accessibility to technology, gadgets, as well as the tendency to search for information randomly through the internet. They are not a generation that tends to read narratives in the form of printed books in particular, but prefer visual information and images that are widespread in cyberspace (Gazali 2019).

Gazali also revealed the characteristics of Generation Z. They are known to have multi- tasking capabilities that allow them to perform several tasks at once. They are highly dependent on technology,

especially the internet, and can spend many hours a day interacting with social media. Generation Z also tends to be open to innovation and novelty, and has a preference for audio-visual content over written text. They are often considered creative and have a high spirit of innovation. Their ability to randomly access various information through technology makes them critical individuals in assessing the information they receive. In addition, Generation Z tends to prefer collaborating over competing, and they often work together with their fellow generation to overcome various problems (Gazali 2019).

Generation Z is famous for living in the digital age and the desire for instant gratification. They tend to spend a lot of time in their social lives online, have a high degree of individuality, a tendency towards impulsive actions, and dependence on digital devices, with 85% of them using social media as a learning resource. Generation Z, as a young group, is highly connected to technology. They have grown up in an era where technology has become an integral part of their lives. Therefore, they are highly dependent on technology and cannot function without it (Azzahra Shakila Meisa Putri et al., 2022).

The use of social media has an important role in their lives, but it often causes them to pay less attention to the values of Pancasila and in this context results in the erosion of this generation's religious awareness. This is a challenge that must be faced so that the next generation of this nation can maintain good religious character and morals based on the values of Pancasila (Azzahra Shakila Meisa Putri et al., 2022).. As time goes by, the values of Pancasila are increasingly eroded in Indonesian society. Currently, the spirit of national unity is also fading, and individualism is growing along with sophisticated technological advances. One of the main factors that has the potential to change the characteristics of the nation is the progress of the times and the rapid development of technology. All aspects of life and communication are now heavily influenced by technology. For example, the use of gadgets makes individuals tend to focus more on themselves and reduce social interaction with others (Hasanah, 2021). In addition, the influence of outside cultures that enter society has also weakened the values of Pancasila. In the context of the continuing progress of the times, Pancasila is a hope for the Indonesian people to strengthen morals and strengthen people's attitudes in the face of changing times (Maulana, 2020).

As a young generation, it is important to use technology wisely so that no more young people are caught up in rapid technological change. Therefore, we must make the best use of this technology, because the current generation has great potential, such as extensive knowledge, high creativity, and a strong spirit to encourage the progress of the nation through technology. The progress of the country will happen if the younger generation can manage technology carefully. Qualified generations are those who remain steadfast to the values of Pancasila and can grow and develop into independent individuals in carrying out their duties. Currently, the morals of the younger generation have been eroded due to several factors, such as the negative impact of the development of science and technology, the influence of globalisation, freedom of association, and other factors. These things can erode the morals of the younger generation.

2. Relationship Between Pancasila And Religion

Indonesia's founding fathers seem to have chosen in a distinctive and innovative way to determine the structure of the state and its connection to religious values. Through serious discussions and with great moral dedication, they finally decided to explicitly state in the first principle that Indonesia is a state based on 'Belief in One God'. (Marhaeni 2017). Pancasila is the guide and framework of life for all Indonesians. The name comes from two Sanskrit words, "panca" which means five, and "sila" which refers to principles or foundations.

On the other hand, religion is a system of teachings that regulates belief in God Almighty and also norms related to human interaction and the environment. Pancasila and religion are linked in the principle of divinity, where Pancasila emphasises the importance of belief in God by placing the first precept as its main foundation. Meanwhile, religion teaches its adherents to always obey their God (Tsoraya et al., 2023).

Pancasila as the nation's worldview is rooted in the belief that the entire universe and its contents are the harmonious and interrelated creations of God Almighty. Humans, as one of God's creations, are expected to return to Him and obey and serve God Almighty as a responsibility that must be carried out. Humans, as social creatures, depend on others to fulfil their needs. In this social interaction, each individual has a unique identity.

The overall diversity of these identities creates unity embodied in the State Emblem of the Republic of Indonesia, which is combined in the motto "Bhinneka Tunggal Ika". This motto provides guidelines for people to maintain their existence by recognising and respecting the differences that exist between them (Budiyono 2014).

The current tension between religion and the state occurs due to a lack of balance and counterbalancing supervision. This kind of situation occurs when the state does not provide freedom and autonomy to its citizens to worship according to the teachings of their respective religions. On the other hand, religion feels that the state rejects religious values, so state policies are often not in line with religious values. This then leads to the view that "Religion is the enemy of Pancasila" which actually contradicts the first principle in Pancasila, namely "Belief in One God". This erroneous perception has created an uproar in society, especially regarding the controversial statement made by BPIP chairman Yudian Wahyudi which is considered anti-religious. The conflict between religion and the state, which has occurred from the past until now, remains a source of polemics that is difficult to overcome. This tension often arises because the state has difficulty balancing the state structure with religious values (Fathani and Qodir 2020).

Indonesia has adopted a middle approach in shaping the foundation of the state to avoid religious conflicts or struggles in the name of religion that could undermine national unity. Although secularism has sometimes emerged among political and governmental elites who seek to separate religion and the state, it has disrupted people's lives. The relationship between the state and religion essentially carries a framework based on the principle of almighty divinity that emphasises that the state, in its capacity as guardian of the constitution, takes care of religion and belief. This allows for the emergence of legal pluralism that facilitates a balanced and harmonised political, legal and social life (Fathani and Qodir 2020).

3. Pancasila As A Pillar Of Generation Z's Religious Awareness

Generation Z refers to the current generation of young people in Indonesia. They are the image and future of Indonesia's development. They, along with the previous generations, are the potential resources that will shape the future of Indonesia, especially in 2045, which is expected to be the peak of development. However, the role of Gen-Z is not only limited to aspects of state development, but is also significant in the context of religion and interfaith harmony. The way they understand and live religion today also has a major impact on their views on development.

In the context of Indonesia, which is culturally and religiously diverse, it is very inappropriate if the religious group tends towards fanaticism and radicalism and in another context it also has implications for the erosion of the z generation's trust in the existence of religion. Therefore, religious education should be focused on making a positive contribution to realising a peaceful, safe and prosperous society. This is why it is important to conduct in-depth research and analyses related to religious understanding, religious awareness, and the implementation of religious values in Generation Z (Hasanah and Huriyah 2022).

A. Ketuhanan yang Maha Esa

The value of tolerance in the Precepts of Belief in God Almighty is an important factor in shaping Generation Z's religious awareness. The first principle of Pancasila affirms that Indonesia upholds religious values in the life of the nation and state, reflecting the principle that Indonesia is not a secular state that separates religion from state life. This is concretely reflected in the diversity of religions in Indonesia, which includes Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism. (Wandani et al., 2021). The First Precept of Pancasila gives them a strong belief that they have the freedom to carry out their religious obligations with full conviction. They are taught to respect and appreciate religious diversity, and at the same time, they also have the right to practice their religious beliefs without discrimination. This creates a favourable environment where all Indonesians, especially Generation Z, can practice their religious obligations with confidence and without fear.

This religious plurality has encouraged Indonesians, including Generation Z, to appreciate and respect the diversity of religious beliefs that exist. In relation to generation Z's religious awareness, the

value of tolerance reflected in the Supreme Precept of Belief provides a foundation for them to understand that every individual has the right and freedom to follow their respective religious beliefs in accordance with the 1945 Constitution of the Republic of Indonesia. In addition, the Supreme Precept of Belief also reminds Generation Z to understand that in the context of religious belief, there is no room for coercion or force in practising religious teachings. People have full authority to choose and implement their religious obligations without pressure from any party (Miliano, Dewi, and Anggraeni 2021). Thus, the Precept of Belief in One God in Pancasila provides a strong moral foundation for Generation Z in shaping religious awareness that is inclusive and free from religious intolerance. The importance of mutual respect and appreciation of religious diversity, as reflected in the Precept of "Belief in One God," illustrates that this first precept contains the essence of the value of moderation in religion, especially in the form of tolerance. In practice, this value of tolerance forms the character and social attitudes of moderate religiousness, which aims to create a harmonious life between religious communities. This is due to the fact that tolerance opens the way for individuals or groups who have differences in various aspects of life, be it religious beliefs or practices.

In this context, the manifestation of tolerance allows the formation of an understanding and attitude of religious individuals who are open, willing to respect, and appreciate, while accepting the fact that the diversity of religious life is a necessity. Generation Z, with the foundation of Pancasila, which includes this value of tolerance, is taught to become individuals who are more open to differences in religious beliefs, and are willing to establish interfaith dialogue and cooperation without prejudice or discrimination. The importance of tolerance is evident in the establishment of a democratic society in Indonesia, as democracy as an effective political system requires respect for the views and beliefs of others. Therefore, the dimension of religious moderation in the form of tolerance contained in the first Precept of Pancasila has an important role in shaping moderate religious character, enabling interfaith dialogue and cooperation in the context of social diversity of religious communities in Indonesia (Yani 2018).

This attitude of tolerance is key in the life of religious communities in addressing differences and building harmony and cooperation in a diverse society. Generation Z, with the foundation of Pancasila that encourages tolerance, is taught to be agents of change who promote religious diversity and strengthen democracy in Indonesia by respecting other religions and establishing interfaith dialogue as an effort to eliminate interfaith sentiment.

B. Kemanusiaan Yang Adil dan Beradab

The presence of the Second Precept in Pancasila reinforces the awareness of human equality in the eyes of God by nature. This provides a strong basis for attitudes that respect human dignity in a civilised manner (Miliano, Dewi, and Anggraeni 2021). The value of humanity reflected in the Second Precept is the basis for a moderate paradigm and character building in religious life. This means that in addition to religious aspects, Generation Z is taught to appreciate human values in a diverse and civilised social life. The concept of human values in the Second Precept is in line with the value of religious moderation that aims to fight radicalism and violence. In the context of religious moderation in Indonesia, radicalism is often defined as an ideology that encourages changes in social and political systems through various forms of violence in the name of religion, including verbal, physical and psychological violence. Perpetrators of radicalism often seek to achieve rapid and drastic social change, even if it means going against the established social system in a country or region.

One of the motives that often triggers radicalism and terrorism is rooted in religious aspects. This has been highlighted by the mass media, both in print and online. For example, in the context of radicalism in the name of religion, especially in Islam, the term "jihad" often appears as a motive for the perpetrators, which is dominated by the Z generation. While it is important to emphasise that not all who use this term are radicals or terrorists, we can look at it from the perspective of the psychology of religion. In the psychology of religion, there is a term called "intrinsic religious orientation," which refers to a religious orientation that makes religion the centre of life actions and values. In contrast, there is "extrinsic religious orientation," which tends to make religion a legitimising tool to achieve personal interests (Aryani 2020).

The anti-radicalism value reflected in the Second Precept of Pancasila is very important in shaping moderate understanding and attitudes in Indonesia. This is because in creating a harmonious life in the midst of social diversity, we need to have an awareness of religious understanding and attitudes that prioritise human values, or humanism. In the lives of Generation Z, Pancasila plays an

important role in shaping religious awareness that avoids radicalism and extremism. By understanding that religion should not be used as a legitimising tool for personal goals or acts of violence, Generation Z should uphold human values in religion and further become a key player in promoting religious moderation and harmonious living in a diverse society. It should be noted that radicalism is not limited to a particular religion, but can arise in a variety of religious contexts. Therefore, it is important to understand that religious moderation, which encompasses the humanitarian value in the Second Precept of Pancasila, plays an important role in shaping the religious consciousness of Generation Z that rejects radicalism and violence in the name of religion. Thus, Pancasila provides a strong moral foundation for Generation Z to understand the importance of humanity and moderate values in religious contexts, which will ultimately contribute to a peaceful and civilised society.

C. Persatuan Indonesia

The Third Precept of Pancasila, which speaks of "Persatuan Indonesia," reinforces the awareness in Indonesian society, especially generation Z, to maintain the spirit of unity within the Unitary State of the Republic of Indonesia (NKRI). The Third Precept explicitly emphasises that to achieve shared prosperity in the context of the Indonesian state, we must give priority to common interests that maintain the unity of the nation and state (Wandani et al., 2021).. In practice, the value of unity expressed in the Third Precept of Pancasila has a fundamental purpose to form awareness in Indonesian society to unite in diversity. This attitude of unity is very important because it can prevent division. Moreover, within the framework of the cultural and social diversity of Indonesian society, the understanding and attitude of unity is a key aspect that should not be ignored in order to maintain unity in the life of the nation (Miliano, Dewi, and Anggraeni 2021).

For Generation Z, an understanding of the Third Precept of Pancasila and the value of unity has important implications in understanding the importance of unity in a diverse society. They are taught to uphold the spirit of unity as the foundation of a harmonious society. It also helps them understand that, despite social, cultural and religious differences, it is important to maintain the spirit of unity and minimise divisions in an effort to build a strong and united Indonesia. Generation Z, with views influenced by Pancasila, has great potential to play a key role in maintaining the unity of the Indonesian nation and state in the future. The value of unity reflected in the Third Precept of Pancasila is in line with the value of religious moderation in the form of national commitment or nationalism. Awareness of the importance of the manifestation of national commitment in maintaining the unity and integrity of the nation in practice aims to shape the mindset and social attitudes of moderate religion. With national commitment, individuals are not easily influenced by various forms of religious teachings that can actually conflict with the commitment of nationalism itself.

Therefore, the value of unity in the Third Precept of Pancasila can be seen as a meeting point with the attitude of national commitment which is an important part of the indicator of religious moderation in Indonesia. National commitment is a crucial indicator to identify a person's moderate religious mindset and attitude, especially the extent to which they are loyal to the basic national consensus, especially the recognition of Pancasila as the ideology of the Indonesian state. In addition, the spirit of nationalism also relates to the acceptance of the principles of the nation as enshrined in the 1945 Constitution and other applicable regulations in Indonesia. This is becoming increasingly important in the midst of the rapidly growing era of globalisation, where various thoughts and views from abroad can enter Indonesia, both positive and at odds with the spirit of national values or the ideology of the Indonesian state.

Awareness of national commitment is a must to maintain the spirit of unity and integrity in the context of state and nation life in Indonesia. Generation Z, growing up in the era of globalisation, needs to understand the importance of unity and national commitment to ensure that national values and Pancasila remain strong pillars in the formation of their religious awareness. Thus, they can counter external influences that may potentially undermine the unity of the nation and promote religious moderation that is in line with Indonesia's national values.

D. Kerakyatan yang Dipimpin oleh Hikmat Kebijaksanaan dalam Permusyawaratan/Perwakilan

The Fourth Precept of Pancasila, which contains the principle of "Democracy Led by Wisdom in Consultation/Representation," has a significant impact in shaping Generation Z's religious awareness regarding democratic values and engagement in a society that is diverse in terms of religious beliefs.

First of all, the Fourth Precept shows that Pancasila provides the basic foundation for a democratic system of government in Indonesia. Generation Z needs to be instilled that democracy is one of the fundamental values upheld, and this includes wisdom in decision-making as well as active participation from all citizens, regardless of their religion or beliefs. In this context, Generation Z is taught that democracy is a shared responsibility and that wisdom and discretion are the main guides in making political decisions. Furthermore, the Fourth Precept also underlines the importance of the role of representatives in maintaining democratic values. It teaches Generation Z that in a democratic system, people have representatives that they elect to carry out government functions and make decisions on their behalf. In this context, generation Z is taught that participation in elections is a right that should be exercised to elect representatives who understand and represent diverse religious views and beliefs.

In addition, the Fourth Precept of Pancasila also shows that strong democratic values do not conflict with religious values. Generation Z is taught to understand that in a society of diverse beliefs, it is important to maintain interfaith harmony and respect the right of every individual to practice their faith without discrimination. This helps Generation Z to understand that democracy is a means to maintain religious freedom and respect the diversity of beliefs in a diverse society. The Fourth Precept of Pancasila, with its focus on wisdom, discretion and representation in the context of democracy, provides a strong foundation for Generation Z to understand and maintain democratic values in a multicultural and multireligious society. Generation Z can play an active role in maintaining and promoting democratic principles that are inclusive and respect the right of every individual to practice their religion or belief without fear or discrimination. Thus, the Fourth Precept of Pancasila plays an important role in shaping the religious awareness of Generation Z, which plays a role in maintaining democratic values and harmony in Indonesia.

E. Keadilan Sosial Bagi Seluruh Rakyat Indonesia

The Fifth Precept in Pancasila, which addresses "Social Justice for All Indonesian People," not only emphasises the importance of social justice in society, but also has strong relevance to the way the Z generation maintains accommodative values towards local wisdom and plurality of religious expressions in an increasingly multicultural society (Islamy 2022).

First of all, the Fifth Precept promotes the principles of social justice. Generation Z is told that equality and justice are key ingredients in building a fair and inclusive society. This includes social, economic and cultural aspects. Social justice in this context reflects the importance of ensuring that all Indonesians have equal access to resources and opportunities, regardless of their religious background or beliefs. However, the Fifth Precept also contains an important dimension relating to local wisdom and cultural diversity in Indonesia. Generation Z is taught to respect and understand the various cultures, traditions and customs that exist in the country. They understand that Indonesia is a very rich country in terms of cultural diversity, and the principles of social justice should include respect for this diversity.

The Fifth Precept of Pancasila also reflects an accommodating attitude towards local wisdom. Generation Z is taught to respect the culture and traditions of every region and ethnic group, as long as these actions do not violate certain religious principles. This creates an awareness that local wisdom is a valuable asset that must be preserved, and generation Z is taught to not only respect this cultural diversity but also to contribute to safeguarding it. Furthermore, the value of social justice in the Fifth Precept of Pancasila is closely related to the right of every individual to express their religious beliefs peacefully and without fear. This creates a favourable environment for the plurality of religious expressions in society.

The Fifth Precept of Pancasila is the foundation for Generation Z in practicing their religion to be able to accept and respect various cultures and traditions in Indonesia and practice their religious beliefs with confidence and awareness of the diversity that exists. Generation Z plays an important role in maintaining social harmony and harmony in an increasingly multicultural society. The Fifth Precept of Pancasila helps Generation Z to understand that social justice and accommodation of local wisdom are key elements in maintaining harmony in Indonesia. As such, generation Z is trained to play an active

role in nurturing these values, making them positive agents of change in maintaining cultural harmony and diversity in the country.

CONCLUSIONS

In the context of religious diversity in Indonesia, the role of Pancasila in raising the religious awareness of Generation Z is very important. Integration between the national values contained in Pancasila and religious values is needed so that generation Z can better understand and face the religious challenges they face. By understanding the importance of integrating religion and ideology, Generation Z can contribute to building an inclusive society and remain true to the values of Pancasila and their religion. This shows the need to adopt the values of Pancasila as a foundation that respects diversity and strengthens unity in religious life in Indonesia.

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